

**SELECTIONS**  
 FROM THE  
**VERNACULAR NEWSPAPERS**  
 PUBLISHED IN THE  
**NORTH-WESTERN PROVINCES AND OUDH,**  
**CENTRAL PROVINCES AND RAJPUTANA,**

Received up to 9th October 1894.

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**LIST OF NEWSPAPERS EXAMINED.**

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<b>URDU.</b>						
<i>Bi-monthly.</i>						
1	Social Reformer ...	Jaunpur ...	Wajid Ali ...	30th Sep. ...	6th Oct. ...	100 copies.
	<i>Tri-monthly.</i>					
2	Hámid-ul-Akhbár ...	Moradabad ...	Idhi Bakhsh ...	18th & 30th Sep. ...	7th Oct. ...	100 copies.
3	Kanauj Punch ...	Kanauj (Farukhshád).	Bhaggu Khan ...	1st Oct. ...	8th Oct. ...	200 "
4	Mufid-i-Km ...	Agra ...	Manshi Muhammad Qádir Ali Khán.	" " ...	6th Oct. ...	75 "
	<i>Weekly.</i>					
5	Agra Akhbár ...	Agra ...	Kwáji Tejammul Husain.	7th Oct. ...	12th Oct. ...	50 copies.
6	Akhbár-i-Klam ...	Meerut ...	Hakim Muhammad Muhammad Hussain Khán.	2nd " ...	4th Oct. ...	150 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.	No.
<b>URDU—(continued).</b>							
<b>Weekly—(concluded).</b>							
7	Akhbár-i-Islám ...	... Agra	Maulvi Wáris Ali ...	8th	Oct. ...	9th	Oct. ...
8	Alwáz ...	... Gorakhpur	Muhammad Sa'íd	3rd	" ...	8th	" ...
9	Anís-i-Hind ...	... Meerut	Bábú Hám Chandra	6th	" ...	9th	" ...
			Vai-hya.				
10	Ázíd ...	... Lucknow	Munshi Muhammad	5th	" ...	7th	" ...
			Sejjád Husain.				
11	Colonel ...	... Moradabad	Pandit Banwári Lál	8th	" ...	9th	" ...
			Misra.				
12	Dabdab-i-Sikandari ...	... Rámpur	Muhammad Hussain	1st	" ...	3rd	" ...
			Khán.				
13	Fitnah ...	... Gorakhpur	Háfi Nizám Ahmad	"	" ...	8th	" ...
14	Hindustáni ...	... Lucknow	Munshi Ganga Prasád	3rd	" ...	5th	" ...
			Varmá.				
15	Kárnámah ...	... Ditto	Maulvi Muhammad	2nd	" ...	"	" ...
			Yáqúb.				
16	Kayasth Conference Gazette ...	... Cawnpore	Rai Devi Prasad, B.A.	28th Sep. & 5th Oct.	3rd & 8th	" ...	"
			B.L.				
17	Náyár-i-Kazam ...	... Moradabad	S. Ibn Ali ...	5th	Oct. ...	9th	" ...
18	Najm-ul-Hind ...	... Jaunpur	Maulvi Muhammad	1st	" ...	4th	" ...
			Muhsin.				
19	Násím-i-Agra ...	... Agra	Babu Jamna Dás Bis-	30th	Sep. ...	3rd	" ...
			wás.				
20	Núr ul-Anwár ...	... Cawnpore	Háfi Muhammad	6th	Oct. ...	7th	" ...
			Abdul Hamíd Khán.				
21	Oudh Punch ...	... Lucknow	Munshi Muhammad	4th	" ...	9th	" ...
			Sajjad Husain.				
22	Rad-ul-Akhbár ...	... Benares	Saiyad Ghulám Hus-	8th	" ...	"	" ...
			sain.				
23	Riás-ul-Akhbár ...	... Gorakhpur	Háfi Nizám Ahmad	1st	" ...	8th	" ...
24	Sítár-i-Hind ...	... Moradabad	Pandit Banwári Lál	4th	" ...	6th	" ...
			Misra.				
25	Tátfí-i-Hind ...	... Meerut	Maulví Saiyad Mu-	30th	Sep. ...	5th	" ...
			hammad Sajjad				
26	Urdú Akhbár ...	... Bareilly	Husain.	"	" ...	3rd	" ...
			Munshi Muhammad				
27	Vernacular Advertiser ...	... Lucknow	Abdul Azis.	"	" ...	9th	" ...
			Rámji Dás Bhárgava,	21st Sep. & 7th Oct.			1,000
28	Zamánah ...	... Cawnpore	Munshi Muhammad	4th	Oct. ...	"	" ...
			Safdar Hasan Khan				
<b>Daily.</b>							
29	Oudh Akhbár ...	... Lucknow	Munshi Shiva Prasád	3rd to 9th Oct. ...	3rd to 9th Oct. ...	521 copies	
						(including	
						92 copies	
						taken by	
						Government,	
<b>URDU-ENGLISH.</b>							
<b>Monthly.</b>							
30	Muhammadan Anglo-Oriental College Magazine.	Aligarh	Munshi Niyaz Muhammad Khán.	For	Oct. ...	7th	Oct. ...
<b>Bi-monthly.</b>							
31	Aligarh Institute Gazette ...	Aligarh	Muhammad Mumtáz-ul-din.	2nd & 5th Oct. ...	3rd & 7th Oct. ...	460 copies	
						(including	
						286 copies	
						taken by	
						Government,	
<b>HINDI.</b>							
<b>Monthly.</b>							
32	Nátya Pattra ...	Allahabad	Pandit Dewaki Nan-dan Tirpáthí.	For	Oct. ...	3rd	Oct. ...
							400 copies.
<b>Bi-monthly.</b>							
33	Sajjan Vinod ...	Agra	Pandit Shri Krishna Lal.	6th	Oct. ...	7th	Oct. ...
							125 copies.
34	Almora Akhbár ...	Almora	Munshi Sadá Nand Sanwáil.	1st	Oct. ...	4th	Oct. ...
35	Nágrí Nirad ...	Mirzapur	Pandit Káshi Pmád Shukla.	4th	" ...	7th	" ...
36	Prayág Samáchár ...	Allahabad	Pandit Jagan Náth Tiwári.	"	" ...	6th	" ...
37	Sajjan Kírti Sudhákar ...	Udaipur	Kshyáchálak Dán ...	1st	" ...	3rd	" ...
							85
<b>Daily.</b>							
38	Hindustán ...	Kálakankar (Partábgarh).	Pandit Devi Dayál Shukla.	2nd to 7th Oct. ...	3rd to 8th Oct. ...	470 copies	

No.	Name.	Locality.	Name of publisher.		Date of paper.		Date of receipt.		Circulation.						
<b>HINDI-URDU.</b>															
<i>Monthly.</i>															
39	Ját Samáchár ...	... Kagarol (Agra),	Chandhri	Kanhai	For	Sep. ...	3rd	Oct. ...	650 copies.						
40	Káshi Patriká ...	... Benares	Rai Bahadur Lakshmi Shankar Misra, M.A.		5th	Oct. ...	6th	Oct. ...	500 copies (including 348 copies taken by Government.)						
<b>MARATHI.</b>															
<i>Weekly.</i>															
41	Subodh Sindhu ...	... Khandwa	Lakshman	Anant	3rd	Oct. ...	5th	Oct. ...	350 copies.						
<b>MARATHI-ENGLISH.</b>															
<i>Weekly.</i>															
42	Nyáya Sudhá ...	... Nágpur	Sadá Shivá Rám Chandra Patwar- dhan.		1st	Oct. ...	4th	Oct. ...	375 copies.						

## I.—POLITICAL AND FOREIGN.

Asfn.  
5th October 1894.

The Haidarabad affairs.

1. The *Azad* (Lucknow), of the 5th October, complains that while there is a considerable deficit in the new budget of the Haidarabad State, money is extravagantly spent in increasing the salaries of the poet Dagh and the Photographer Dín Díál, and in making a grant for the education of a son of Nawab Sarwar Jang in England. What is still worse is that the Finance Department is itself a most mismanaged Department. The Treasurer himself has recently been found dishonest in respect of a cheque for Rs. 2,000. The general administration of the State is carried on in a most slipshod way. There is hardly a department in which mismanagement has not found its way. The officers, high and low, do not care a bit to execute orders. The greatest irregularity prevails in the Court of Wards' department, and the management of the Post Office is simply scandalous. The Prime Minister himself is going to take a loan for his private purposes. It is a pity that Haidarabad should have fallen into the hands of such a Prime Minister at a time when her finances are in so bad a condition.

URDU AKHBAR.  
30th September  
1894

An Urdu poet in high favour with the  
Nizam of Haidarabad.

2. The *Urdu Akhbár* (Bareilly), of the 30th September, states on the authority of another newspaper, that His Highness the Nizam of Haidarabad has raised the salary of Dagh, an Urdu poet of Delhi, from Rs. 500 to Rs. 1,000 a month, and presented him with a lump sum of Re. 42,000. This is rather too lavish a liberality and appreciation of merit on the part of the Nizam. When a deputation from the Aligarh Muhammadan College waited upon His Highness for aid towards the education of Muhammadan boys, he gave a donation of only Rs. 10,000; whereas he has made no hesitation in granting so large a sum for the benefit of a single person. However, Dagh is after all an Indian poet and the money given him need not be grudged; it being far better spent than those lakhs upon lakhs that are expended in giving feasts, presents, &c. to the Governor-General and other big English Officers. (The *Tuti-i-Hind*, Meerut, of the 30th September speaking approvingly of the administrative reforms Mr. Plowden, the Resident, has introduced in Haidarabad, complains that no sooner he has been away from the State, on a short leave, than the Nizam has opened the strings of his purse, and begun to lavish his liberality right and left. A poet and a painter are now proposed to be given jagirs. It is hard to understand how these men can benefit a State; excepting that one might adorn the chief's chamber and the other treat him with fulsome adulations. Well, liberality is, after all, not a bad thing, provided that the State exchequer permit it. The *Foreign Office* ought to take note of this sort of extravagance on the part of the Nizam, who seems to be "perfectly void of wisdom," and administer a warning to him.)

HINDUSTÁN,  
3rd October 1894.

Rules regarding the establishment and  
abolition of liquor-shops in Baroda State.

3. The *Hindustáni* (Lucknow), of the 3rd October, is glad to notice that the Maharaja of Baroda has issued an order that no liquor-shop can be opened in any part of his dominions without the special permission of his Prime Minister, and that the latter would, if he thought fit, grant an application for closing a liquor-shop, when it was made by one-fifth of the house-owners of the place. This is certainly a very good example for the British Government to follow; provided that it be not deemed a sin to copy the wisdom of an Indian.

NASIM-I-AGRA.  
30th September 1894.

The Bharatpur affairs.

4. A correspondent of the *Nasim-i-Agra*, of the 30th September, complains that there appears to be great misrule in Bharatpur; the Sardars, officials and the people being all severely oppressed by the authorities whose high-handed proceedings have brought even the Political Agent into disrepute. Men who were never considered fit for any high posts by the late Maharaja have acquired undue influence over the young prince. The Anglo-Indian newspapers, which are highly praising the administration, are ignorant of the real state of affairs. The Government of India had better interfere and take steps to set matters to rights. Satisfactory arrangements should be made for the education of the young Maharaja, and His Highness saved from bad company. (The *Jdt Sami*

disrepute. Men who were never considered fit for any high posts by the late Maharaja have acquired undue influence over the young prince. The Anglo-Indian newspapers, which are highly praising the administration, are ignorant of the real state of affairs. The Government of India had better interfere and take steps to set matters to rights. Satisfactory arrangements should be made for the education of the young Maharaja, and His Highness saved from bad company. (The *Jdt Sami*

chár, Kagarol, for September, gives the substance of the article which appeared in the *Tuti-i-Hind* of the 24th August, about Bharatpur. See paragraph 4, page 773, of the Selections from the Vernacular newspapers, No. 36 of 1894.)

## II.—GENERAL ADMINISTRATION.

5. The *Nasim-i-Agra* (Agra), of the 30th September, complains that it was sheer regard for the interests of his own countrymen that the Secretary of State for India refused to permit the imposition of import duty on cotton goods brought into India. Lord Lansdowne, the late Viceroy,

*Nasim-i-Agra.*  
30th September 1894

Import duty on cotton goods, and the Secretary of State for India.

strongly urged the necessity of imposing such duty to make good the deficit in the Indian Budget. But his five years' experience and knowledge of the condition and wants of India were set at naught; the Secretary of State making much of his own knowledge, picked up, as it was, from papers. Should the duty on cotton goods still continue to be disallowed, the writer thinks that a slight increase might be made in the Railway fare and freight. The people will of course not like the increase; but they will prefer this to any other form of taxation, failing, of course, the import duty on cotton goods.

6. A correspondent of the *Anis-i-Hind* (Meerut), of the 6th October, says that the following are the causes of the increasing poverty of India:—

*Anis-i-Hind.*  
6th October 1894.

Alleged causes of the increasing poverty of India.

- (1) The deterioration of morals and civilization (sic) among the Indians;
- (2) The increase of litigation in the country at the instance of legal practitioners, which leads to quarrels and disputes;
- (3) The internal discords among the people themselves;
- (4) The decision of suits on hearsay evidence, which often proves injurious to the weak and poor;
- (5) The unrestrained and irresponsible proceedings and dodges of the police, who (freely) disgrace respectable men, and hush up crimes;
- (6) The constant tours of officers and the impressment of labour done to excess;
- (7) The excessive bribery and oppression;
- (8) The oppression and high-handedness practised by the educated natives themselves;
- (9) The extreme misery and wretchedness of the poor on the one hand, and the excessive conviviality and revelry of the rich on the other;
- (10) The contempt of agriculture and commerce by the educated classes who are exclusively for service;
- (11) The constant increase in the number of beggars; and
- (12) The losses inflicted on the country by cow-killing, in the shape of diminished supply of milk, ghi (clarified butter) and agricultural products, and consequent weakness and want of courage in the men.

7. The *Hindustán* (Lucknow), of the 3rd October, noticing that out of the 36 candidates, who have succeeded in the Indian Civil Service Examination this year, four are natives, says that this is a fair number. Were the examination, however, held in India also, the number of the

*Hindustán.*  
3rd October 1894.

The Simultaneous Examination question.

natives might have been 18, and included men of all races in this country. But "some narrow-minded people" would rather bear loss than give up their obstinacy.

8. The *Hindustán* (Kalakankar), of the 2nd October, states that the Hon'ble Raja Rampal Singh and Pandit Madan Mohan Malviya are making a tour in these provinces and holding public meetings to promote the cause of the National Congress. At a meeting held at Mo-

*Hindustán.*  
2nd October 1894.

Public meeting held at Moradabad, in favour of Simultaneous Examinations.

judabad on the 28th September, the two gentlemen addressed the audience on the reform of the Legislative Councils and the Simultaneous Examination question.

HINDUSTRY.  
5th October 1894.

9. The same paper, of the 5th October, refers to the public meetings held at Muttra and Agra, on the 2nd and 3rd idem respectively. Raja Rampal Singh and Pandit Madan Mohan Malviya made speeches on the subject of Simultaneous Examinations; resolutions being passed against the decision of the Secretary of State. Raja Udit Narayan Singh presided at the Muttra meeting.

Aris-Hind  
6th October 1894.

Similar meetings at Muttra and Agra.

10. The *Aris-Hind* (Meerut), of the 6th October, states that a meeting to adopt a memorial to Parliament, in favour of the Simultaneous Examinations was held at the house of Babu Prahlad Das, Pleader, at Meerut, on the 28th ultimo. Excited speeches were made by the Hon'ble Raja Rampal Singh and Pandit Madan Mohan Malviya, at the meeting.

HINDUSTRY.  
3rd October 1894.

Alleged opposition of the present Commander-in-Chief of India to the establishment of a Military College in India.

11. The *Hindustani* (Lucknow), of the 3rd October, complains that the present Commander-in-Chief of India is not a friend of the Natives. He does not approve of the suggestion to establish a Military College in this country, where the sons of the Indian Chiefs and gentry might receive Military education. His idea is, that it is leaders only that are now wanting in India; and that it is not expedient for the Government to supply the Indians with means for providing themselves with such men, who might in time of emergency, use their arms against itself. He further thinks that should Russia gain any great victory over England, a general mutiny would at once take place in India.

HINDUSTRY.  
3rd October 1894.

Comments on the proceedings of the meeting of the North-Western Provinces Legislative Council held on the 17th ultimo.

12. The same paper, in commenting upon the proceedings of the meeting of the North-Western Provinces Legislative Council held on the 17th ultimo, observes that it does not understand why no Native Members, except the Hon'ble Raja Rampal Singh, put questions to the Government on the occasion; seeing that there are so many important matters regarding which interpellations might well have been made. The first question put by Raja Rampal Singh was for amending section 141 of the Oudh Rent Act (of 1886) regarding the payment, by under-proprietors to proprietors, of interest on rent in arrears. The Government promised to make inquiry regarding cases in which the interest was not paid. This reply was satisfactory enough. The Raja next asked for the privilege of electing members for the Legislative Council to be extended to the Municipalities of all those districts, the District Boards of which already enjoyed that privilege. The reply made by the Hon'ble Mr. LaTouche was not at all satisfactory. He urged a further trial of the present scheme, and pleaded that the Indian Councils Act did not require any numerical or territorial representation. The rules framed under the said Act in the North-Western Provinces and Oudh are open to far more objection than those in any other Province, and it is a great pity that the Government does not still perceive the necessity for amending them. The third question put by the Raja was regarding the Oudh Judicial Commissioner's circular requiring all petition-writers to use none but the printed forms of petitions obtainable from the Newal Kishore Press. An inquiry was promised in this matter also. The Government might, however, have at once declared its views regarding the principle involved in the affair. The Oudh Chaukidar Bill was then taken up and passed. Hitherto the chaukidars in Oudh were selected and controlled by the zamindars: under the new Bill they will be placed under the police, and the cost of their maintenance will be realized, along with the revenue instalments, from the zamindars. Raja Rampal Singh moved an amendment protesting against the power of appointment of chaukidars being taken away from the zamindars. Babu Sri Ram supported the Raja. Haji Muhammad Ismail Khan spoke in support of the Government measure. Babu Charu Chandar denied the statement of the Haji, that the tenants had lost their confidence in the zamindars, and would rather

have the chaukidars appointed by the Government than by the zamindars. Ultimately when a division was taken, all the elected Native members present were for the amendment, while the Official members together with Haji Muhammad Ismail ranged themselves in favour of the Bill ; Babu Charu Chandar abstaining from voting. Such is the way in which Bills are passed in the Council. A Bill is settled before it is brought before the Council, and all the Official members are bound to vote for it. Hitherto a chaukidar has been a true watchman of his village. Now when he will no longer be under the control of the zamindar, and put on the Government uniform, he will prove the same sort of engine of oppression to the villagers, as the lowest policeman has been elsewhere.

13. Siraj-ud-din, Pleader, Lucknow, writing to the *Hindustani* (Lucknow),

of the 3rd October, bitterly bewails the quarrels that have of late been taking place between the Hindus and Musalmans over the cow-killing question. He does not see why the Musalmans should not make some

concession to the Hindus in this matter. The prophet has himself said, "Her (cow's) milk brings health and flesh pain." It is 15 years since the writer has been suffering from diseased lungs ; but by taking cow's milk as his chief food, he has kept all along healthy. He has generally abstained from beef, but whenever he happened to take it he invariably got his gums swollen or was otherwise indisposed. Why, all the Musalmans themselves admit that beef causes rheumatism, and the well-to-do among them do not generally take it. The physicians too advise their patients to abstain specially from cow's flesh, but to take her milk (during illness). A child that has lost its mother is also fed with cow's milk. The writer himself has supported with cow's milk a child of his own, whose mother died on the third day after its birth. The child is now 7 years old, and is perfectly healthy, both physically and intellectually. "Now, does not bare justice require that I should love such an animal and endeavour to protect her and promote her breed in consideration of her usefulness to my own race ?" The Musalmans, however, not taking her usefulness into their consideration, do not generally show regard to this animal, and some Hindus too ill treat her. "Foreigners" who have been coming in large numbers in this country also take much beef. The result is that the bovine species has been degenerating, and it is quite possible that it might become extinct in course of time. And hence the Hindus do well to endeavour to protect the cow. The writer does not mean to say that the Musalmans should cease to consider beef as their "lawful" food or give up sacrificing cow. All that he requests his co-religionists to do is to respect the religious feelings of their Hindu neighbours. Every animal sympathizes with its species, and why should man alone not do it ? If the Musalmans concede a point in favour of Hindus, it will not condemn them to hell ; nor will he secure paradise by sacrificing a cow or eating her flesh before the eyes of the Hindus. The Hindus also ought to keep their religious regard for the cow within reasonable limits. They should be told this gently. "They are generally a mild and gentle race, and do not want to proselyte any body." The Hindus and Musalmans mutually take part in each other's festivals, &c. When a Musalman holds a dance at his place, the first thing the dancing-girl is asked to sing is some Hindu song. When such is the good will already existing between them, it is a thousand pities that they should fall out so badly on the question of cow-killing.

14. The same paper publishes a copy of an application which the priest

of the *Lat Bhairon* temple at Benares made to the District Magistrate. In this application the priest complained that Haji Safdar Ali and other Musalmans had, while the applicant had been away

at home, caused a *Dharmshala* (a rest house for travellers and pilgrims) and a *marhi* (a cell) in which there were some idols of gods, to be demolished and completely effaced. On the receipt of this application, the District Magistrate issued an order to Rahmatullah, the Manager of the *Bhairon Lat* mosque, to the effect that he should have the two buildings—which, being partially injured by the rains he (the Manager) had caused to be demolished "through mistake"—reconstructed, within a month, on the same site and in the same form as they were before ; that he should see that Musalmans did not inter-

*Hindustani.*  
3rd October 1894.

The cow-killing question.

*Hindustani.*  
3rd October 1894.

An averted affray between the Hindus and Musalmans at Benares.

fers, in any way, with the mud house that had after the decision of a certain case, been built for the residence of Parshotam Nath and another, whether the latter dwelt therein or went home to their village; and that in case this order was not carried out, he would be severely punished under section 188 of the Indian Penal Code. The District Magistrate further issued another injunction to the Manager of the *Bhairon Lat* mosque, telling him that as there was much quarrelling and dispute between the Hindus and Musalmans of *Bhairon Lat*, and both of them often did new things without previously informing the District Magistrate, both the parties were hereby forbidden to break, demolish or repair a building, or cut any tree there, without the information of the District Magistrate; even though one might have obtained a (civil) decree for any site, and that the disobedience of the order would be punished under section 188, I. P. C. The Magistrate also ordered a proclamation to the above effect to be made for the information of the Hindus and Musalmans in general. The *Hindustani* is glad to notice that a serious affray between the Hindus and Musalmans was averted at Benares, by the matter in dispute having been referred to the authorities. It is said that neither party is satisfied with the decision of the District Magistrate.

SUBODH SINDHU.  
3rd October 1894.

Alleged ill-treatment of the Brahmans implicated in the disturbances at Wai, Satara district.

15. The *Subodh Sindhu* (Khandwa), of the 3rd October, says that the people in this country congratulate themselves on the establishment of British rule which has put an end to the tyranny and the insecurity of life and property which existed under the Muhammadan and the Maratha rule. But it is to be deeply regretted that now-a-days some officers practise great oppression which has made life a burden to the people. In connection with religious dissensions which have been very frequent of late, the Hindus have suffered a hundred times more hardship at the hand of officers than at the hand of Musalmans. The unfortunate incidents connected with the Poona riots are already well known to the public. The high-handed proceedings of the officers in relation to the disturbances at Wai in the Satara district have cast a slur on the reputation of the British Government for justice. It would appear from the Wai newspapers that Mr. Kennedy, Assistant Magistrate, accepting the stories of the police as true, has convicted all men, among whom are to be found respectable traders and Pandits, in utter disregard of their social position. The convicts are mostly Brahmans and have been sentenced to various terms of simple imprisonment from 3 weeks to 9 weeks, and to fines from Rs. 25 to Rs. 40. They were sent at once from Wai to the Jail at Satara, wearing the dress of convicts and going on foot. Considering all these things, one is inclined to think that the authorities are prejudiced against respectable Brahmans and bent on their persecution. The persecution of the Brahmans and kine cannot but be injurious to British rule. The people long for the stability of British rule, but it is a matter of deep regret that some European officers are too ready to oppress them.

ALMORA AKHBÁR,  
1st October 1894.

Poona riots.

16. The *Almora Akhbár*, of the 1st October, referring to the late Poona disturbances, observes that when the Ganpati procession passed the Muhammadan mosque for the first time on the night of the 12th September, the Hindus stopped beating their drums at the instance of the police official, but continued playing on their harmoniums to which no objection was taken. On their way back as the Hindus again approached the mosque about midnight, they voluntarily ceased beating their drums, but continued playing on their harmoniums as before. There were about 60 Musalmans in the mosque at the time who insisted on the entire stoppage of music, but the Hindus did not agree. On this the Musalmans left the mosque and attacked the Hindus shouting "religion." Some Hindus and Musalmans and also some policemen were wounded in the conflict that ensued; one Musalman being killed. Evidently the Musalmans were the aggressors. The question is—do the Muhammadans meet at the mosque every day at midnight to offer their prayers and read the Quran? If not, why did they assemble there on that particular night? Why did the Musalmans object to playing on harmoniums which make no loud noise, especially when no exception was taken on the first occasion? The answers to these questions can not be favourable to the Musalmans. But whether the Musalmans or the Hindus are chiefly to blame, these constant feuds between the two great Indian communities

ties will be disastrous to the country. The mutual discord was the cause of an incalculable amount of suffering to the people in the past, but they still foolishly pursue the same course. And the authorities, far from throwing oil on the troubled waters, are stirring up dissensions by favouring the Musalmans against the Hindus. Somehow or other it has become a firm conviction of the officers that the Musalmans are loyal and peaceful; while the Hindus are disloyal and turbulent. A considerably large proportion of the men arrested in connection with the Poona riots are Hindus, among whom are to be found some very respectable Brahmans, and they are sure to be severely dealt with. The authorities being prejudiced against the Hindus always punish them on the occurrence of riots, whether they are guilty or not. The divide-and-rule policy might be regarded by the officers as conducive to the stability of British rule, but it will really prove very injurious both to the Hindus and Musalmans.

17. The *Akhbár-i-Islám* (Agra), in its issues of the 22nd September and 8th October, contains communications from Nihál Ahmad of Kara, Allahabad district, who in continuation of his previous article (see paragraph 6, page 396, of the *Selections from Vernacular newspapers*, No. 38 of 1894),

*AKHBAR-I-ISLAM.*  
22nd September  
and 8th October  
1894.

Nihál Ahmad on religious disputes. strongly censures the Hindus and Musalmans for their religious disputes and observes that if they do not mend their ways. Government will be obliged to exclude them from the public service and withdraw all political privileges from them. It is true that according to the Hindu religion cow-killing is one of the greatest sins; but on the other hand the Musalmans in this country have been killing kine for hundreds of years without let or hindrance. And an attempt on the part of the Hindus to force the hand of the Musalmans in the matter now is quite preposterous. Indeed, the stoppage of cow-slaughter would entirely deprive a very large majority of the Musalmans of meat, as they cannot afford to use mutton. Hence the efforts made by the Hindus in this matter are doomed to failure. On the other hand, the Musalmans, too, are not free from blame. They have been making some equally unreasonable demands. However disagreeable the blowing of the shell, which is really the proclamation of infidelity, and Hindu processions during the Muharram, might be to the Musalmans, the Musalmans are by no means justified in protesting against them; inasmuch as they are no longer the rulers of the country and stand on a footing of equality with their Hindu neighbours.

18. The *Almora Akhbár*, of the 1st October, referring to the acquittal by the Lahore Sessions Judge of the European soldier who was charged with having committed an outrage on an old native woman, observes that as such outrages are

*ALMORA AKHBAR.*  
1st October 1894.

Acquittal of the European soldier who outraged an old woman at Mian Mir. considered no serious offences in Europe, the European judges deal very leniently with the offenders. But in Native states such offences are very severely punished.

19. The *Nátya Patra* (Allahabad), of the 1st October, in continuation of its appeal in verse to Her Majesty against the use of Urdu as the Court language (see paragraph 12, page 397, of the *Selections from the Vernacular news-*

*NATYA PATRA.*  
1st October 1894.

Condemnation of the use of Urdu as Court language. *papers*, No. 38, for the week ending 18th September 1894), observes that when the Brahmans, Kshatris and other classes of Hindus neglected their duties and became demoralized, the tyrannical Mussalman kings occupied this country and greatly oppressed the people. Learning of that unsatisfactory state of things the god Mahadeva became much annoyed and called upon the Britons to deliver the Indians from the Muhammadan misrule. The Britons relieved the people of their sufferings, defeating the wicked Musalmans and killing the voluptuous Hindu chiefs. Her Majesty then encouraged the spread of learning and arts and saved the people from ruin. But it is difficult to understand why Her Majesty does not redress the popular grievance in the matter of Court language. Had the Indians conquered England and attempted to force upon Englishmen the use of the Hindi character, what would have been their feelings? Every man likes his own mother-tongue.

20. The same paper says that a petition-box has been placed at the Secretariat Office at Allahabad into which men are allowed to drop their petitions written in any language. It is generally believed that the petitions

*NATYAPATRA.*  
1st October 1894.

Petition of Sadru, Allahabad, to Government against the police.

are translated and that the Lieutenant-Governor takes necessary action in each case with a view to redress the grievances of the petitioner. But Saddu, to whose case attention was lately drawn (see paragraph 14, page 398, of the Selections from Vernacular newspapers, No. 38, for the week ending 18th September 1894), sent a petition dated 18th August 1894, to His Honour; but no action appears to have yet been taken by Government. If petitions sent by post under registered covers receive no attention, those dropped into the box are probably at once condemned to the waste-paper basket. The editor publishes a copy of Saddu's petition to Government and thinks that Government is sure to make an inquiry.

NÁTYA PATRA,  
1st October 1894.

Local officers, Allahabad.

local newspapers which are accustomed to call a spade a spade, and supply correct information. It is a matter of satisfaction that Mr. Bird, who is reputed to be an able and sympathetic officer, has been appointed the District Magistrate of Allahabad. Mr. Parsons succeeds Mr. Thomas as the District Superintendent of police; but there can be no improvement in the state of things until the subordinate officials with whom the people have mostly to deal are transferred.

AKHBÁR-I-ALAM.  
2nd October 1894.

A complaint against a village patwari,  
district Muzaffarnagar.

officials, under the influence of bribery, cause great harm to the people. Here is an instance in point. The patwari of village Phulat (Phola?), Tahsil Jansath, district Muzaffarnagar, reported its female owner to have died, and got the name of her brother, Zia-ud-din, recorded in place of her own in the village papers. It is now a year since the patwari played this trick, while the lady owner has all along been living with her husband at the town of Burhana, a place some 24 miles off from the village in question. The patwari must have received a bribe that induced him to practise this fraud, for even if he be supposed to have done so with the consent of the owner herself, he robbed Government of the stamp and registration fees of the deed of conveyance which must otherwise have been executed, if the owner wanted to alienate the property in favour of her brother. Under the circumstances it seems necessary that an inquiry should be made into the matter.

NÁGRÍ NIRAD  
4th October  
1894.

Rejection of the proposal regarding  
the withdrawal of the right of transfer  
of land from landowners.

desired that land should gradually pass into the hands of Europeans?

NASÍM-I-AGRA  
30th September  
1894.

A complaint against a Judicial Officer  
at Agra.

terms, that sometimes leads to assaults on officers.

HINDUSTÁNI  
3rd October, 1894.

A suggested alteration in the Municipal rules in the North-Western Provinces and Oudh.

25. The *Hindustáni* (Lucknow), of the 3rd October, observes that the present Municipal rules regarding the construction or alteration of a house by the side of a road in the North-Western Provinces and Oudh, are a source of very great inconvenience and trouble to the people. An application for constructing or altering such a house is

be made to the Municipal Board, and the applicant has to wait long, sometimes for months, before he receives the required sanction. It would, therefore, be much better if the Madras Municipal rules on the subject were introduced into the United Provinces. In Madras a man has simply to send a notice, together with a plan, to the Municipal Chairman, telling him that he wanted to construct a house, as per plan, after the expiry of a month from the date of his application. The Chairman at once takes the application into his consideration, and if he is satisfied that the applicant has not proposed to do anything against the Municipal rules, he keeps quiet, otherwise he issues orders prohibiting the construction. The writer hopes the Municipalities in the United Provinces will take his suggestion into their consideration, and thereby save the people a good deal of worry and, sometimes, money with which they have to gratify the low-paid ministerial officials at present.

26. The *Urdu Akhbár* (Bareilly), of the 30th September, states, on the

A complaint against the order of the authorities at Benares forbidding the burial of certain kinds of corpses.

authority of another newspaper, that the authorities at Benares have forbidden the dead bodies of animals or men who have died of cholera or snake-bite to be buried. If this is a fact, and the word

URDU AKHBAR.  
30th September 1894.

"men" certainly includes Muhammadans, it is a down right interference with the religion of the Muhammadans who must bury their dead and cannot cremate them, according to their religion. The writer could understand the propriety of the order if it required such corpses to be buried outside the municipal limits and in deep pits. The policy of the Government is not to interfere in religious matters, and it ought to see that the policy is not departed from at Benares.

27. The *Mufid-i-Am* (Agra), of the 1st October, states that there have re-

A suggestion for the inspection of all articles of food and drink at Agra.

cently been one or two cases of cholera at Agra, but that owing to the supply of pure water and good conservancy arrangements, there is no likelihood of the

MUFID-I-AM.  
1st October 1894.

disease becoming virulent in the town. The chances of the outbreak of any epidemic would be still further minimized were none but healthy animals allowed to be slaughtered for food purposes, after they had been examined by a doctor. Arrangements might also be made for the inspection of all articles of food and drink sold in the bazaars.

28. A correspondent of the *Oudh Akhbár* (Lucknow), of the 6th October,

Cholera and its alleged causes.

angrily repudiates the idea that certain doctors have evolved in Austria this year to the effect that cholera

OUUDH AKHBAR.  
6th October 1894.

has its origin in the vast assemblages that take place at the banks of the Ganges in India, and at Mecca in Arabia. In India, cholera dates only from the establishment of the British Government there. Why did not the terrible epidemic break out in India before, if it had its habitat in the Ganges? Did not the people assemble in large numbers at its banks before? Again if the Ganges were the home of cholera, how is it that it broke out in Europe even in those years in which it did not appear in India? No, it is all nonsense and absurd to assign cholera a home in any particular country or locality from which it might be said to be imported into others. Its potentiality exists in the air and water of every country, and it manifests itself whenever these are vitiated; and if the corruption of these is due to assemblages in India and Arabia, there are other means by which they are corrupted in other countries.

29. The *Ját Samáchár* (Kagarol), for September, contains some Hindi

Alleged distress among the people from the scarcity of grain.

verses in which the writer complains that the people find it hard to keep the wolf from the door owing to the great scarcity of grain. They have to deprive themselves of a portion of their food in order to pay the

JÁT SAMÍCHÁR.  
September 1894.

taxes. The payment of rent presses hard on the cultivators at the present time of distress. The hard-hearted Amir of Kabul has made a demand for 30 lakhs of rupees, and grain is imported in large quantities to Europe. The poor are starving and wish that Heaven had better throw them into the sea once for all and thus relieve them of their sufferings.

BANI-UL-AKHBAR.  
28th October 1894.

Maintenance of the Ecclesiastical Department in India.

to pursue.

FITNAH.  
1st October 1894.

Deputation of Kanungos to Lalitpur to do survey work.

recommends itself on economical grounds ; but the work of the Kanungos placed on special duty will have to be done by the other Kanungos who are already hard-worked.

OUUDH PUNCH.  
4th October 1894.

Levy of the water-rate at the Civil lines, Lucknow.

the other bent at the elbow, and touching the cheek with closed fist. The letter press is : " An uproar at the (imposition of the) water-rate on the Civil lines at Lucknow."

SOCIAL REFORMER.  
30th September 1894.

Floods at Jaunpur.

calls upon Government, the Jaunpur Municipal Board and well-to-do gentlemen to render relief to the people.

AKHBAR-I-ALAM.  
2nd October, 1894.

The proposed draft Bill for the segregation of wandering lepers.

such a Bill is passed some adequate provision for the proper segregation and support of lepers ought to be embodied in the law itself. At Meerut there exists a leper house which is maintained by the Local Municipal Board. But these Boards can afford to provide for the accommodation and maintenance of a limited number of lepers only, and not for all those that might be found roving about the streets of their towns and districts. It would therefore be well if the Local Governments and Administrations were required by the law to sanction a fund for the accommodation and support of lepers in some suitable locality within their respective jurisdictions. The Municipal Boards also might be called upon to furnish their quota towards the fund in question if necessary. A special hospital for the treatment of lepers should also be provided.

ZAMANAH.  
4th October 1894.

Objection taken to a portion of the history taught in the 4th and 3rd classes of the schools in the North-Western Provinces and Oudh.

Musalmans. The writer will take up this matter at some future time and give details.

URDU AKHBAR.  
30th September 1894.

Protest against the proposed memorial to Mr. Nesfield.

30. The *Rafi-ul-Akhbar* (Benares), of the 8th October, advertiring to the maintenance of the Ecclesiastical Department in this country at the expense of the Indian tax-payer, observes that the measure is opposed to the policy of neutrality which the Government of India professes

### III.—LEGISLATION.

#### 34. The *Akhbar-i-Alam* (Meerut), of the 2nd October, referring to the reported drafting of a Bill for the segregation of wandering lepers, by the Government of India, says that the enactment of such a Bill will, no doubt, add to the happiness and well-being of the public. But before

such a Bill is passed some adequate provision for the proper segregation and support of lepers ought to be embodied in the law itself. At Meerut there exists a leper house which is maintained by the Local Municipal Board. But these Boards can afford to provide for the accommodation and maintenance of a limited number of lepers only, and not for all those that might be found roving about the streets of their towns and districts. It would therefore be well if the Local Governments and Administrations were required by the law to sanction a fund for the accommodation and support of lepers in some suitable locality within their respective jurisdictions. The Municipal Boards also might be called upon to furnish their quota towards the fund in question if necessary. A special hospital for the treatment of lepers should also be provided.

### IV.—EDUCATION.

#### 35. The *Zamánah* (Lucknow), of the 4th October, complains that the history

text-book that is taught in the fourth and third classes of the schools in these Provinces, contains such accounts of Shahjahan and Aurangzeb as are not to be found in any other historical work. The accounts in question are calculated to wound the feelings of the

Musalmans. The writer will take up this matter at some future time and give details.

36. The *Urdu Akhbár* (Bareilly), of the 30th September, is very angry to learn that Rs. 4,000 has already been collected at Lucknow to raise a memorial to Mr. Nesfield, the retired Director of Public Instruction. One does not understand what service he has rendered to the people to

deserve a memorial. He has made a fortune by composing and compiling books during the tenure of his office. Alas ! for those natives who are ready to make sacrifices, simply to please the white-skinned Europeans. The writer would most humbly request his countrymen to give the money, they propose to subscribe to the memorial in question, to some school or college to be used in helping some poor Indian boys.

#### V.—LOCAL AND MISCELLANEOUS.

37. The *Nasim-i-Agra* (Agra), of the 30th September, complains that though four stands have been appointed for the *chikas* (two-wheeled native carriages drawn by one horse) within the Kotwali circle at Agra, yet neither the

Local news, Agra.  
the police nor the Municipal officials insist on the drivers waiting at the stands instead of driving about the streets. It is said that the police broke open the lock of the Court Inspector's room in the Collector's office and stole away a carpet, &c., and that they were caught trying to pick the padlocks of the Treasury. Gambling is openly carried on in the city, and thefts go undetected. The streets are not watered, in spite of the existence of the water-works. The water-rate levied is 2 or 3 times that at Allahabad and other places. Water too is supplied for 3 hours only ; while at Allahabad it is to be had day and night. The streets, especially Panni Galli, Maithan, Sitla Galli and a portion of Phullatti Bazar are extremely dirty.

ALLAHABAD : }  
The 15th October 1894. }  
PRIYA DAS, M. A.,  
Govt. Reporter on the Vernacular Press of Upper India.

